

# Franciscan Herald and Forum



NOVEMBER

1956



# Franciscan Herald and Forum

*Official Organ of the Third Order of St. Francis in North America.*

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COVER PICTURE: St. Elizabeth, patroness of the Third Order, and the daughter of Andrew II, King of Hungary, was born in 1207. In 1221 she married Louis, King of Thuringia. Her charity towards the poor and afflicted knew no bounds. In fact her charity was so great that she had to hide it from her husband, as on the night she was carrying a cloak full of bread to the poor. Her husband good-naturedly demanded to see what she carried in her cloak. He saw nothing but fresh, blooming roses! Louis died during a crusade in 1227; his relatives had no sympathy for Elizabeth, drove her and her three children from the Wartburg castle, and left her in poverty. She joined the Third Order, continued her charity and her penances. On November 17, 1231, at the age of 24 she passed from this life.

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# **FRANCISCAN Herald and FORUM**

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

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## **Un-American Activity**

“NEW CAR HOLDS GUN that Killed,” bannered a Chicago newspaper headline recently, announcing the murder-suicide of a whole family: father shot wife and baby, then killed himself. “He just couldn’t resist buying that beautiful red convertible,” an uncle testified to the coroner’s jury. “The car cost him \$3,100; he paid \$200 down and had to meet payments of \$89.00 a month—more than he made in a week. He was worried about his debt and afraid the car might be taken away from him. The car killed him and his family.” Temporary insanity, ruled the coroner’s jury with no one to prosecute.

No one but phony-easy payment plan advertisers and fast talking pitch-men. One often wonders who falls for the radio and TV sales slingo with its absurdly hollow enticements. The story of the murder-suicide indicates who the victims are.



An extreme case? No, says a recent *Fortune* magazine survey: "As a normal part of life, thrift today has become un-American. No longer do people identify saving with morality . . . The overriding aim is to have oneself committed to regular, unvarying monthly payments on all the major items of living expense. Then, comes the first of the month, there is practically nothing left to decide."

The good, old-fashioned virtue of thrift has gone out with the old-fashioned swimming suit and the T-model Ford. We are all expected to jump about and "live modern" today. And living modern, *Fortune* survey indicates, means living on credit. Budgeting, essentially, is a person's desire to regularize his income by having it removed from his own control and disciplined by external forces. This used to be a means to save. Now it is a means to spend; you budget your creditors to see how much strain your salary can bear without breaking.

No sir, we are not disparaging credit, for this country is run on credit. About 44 per cent of all business is done on promise—credit. Modern business flows on a broad river of credit and the bed of that river is belief in the integrity of the other fellow. But we are thoroughly disapproving of over-spending one's earnings so that an edge is put on living which is every bit as sharp and painful as hunger and want itself. Poverty used to make men disgruntled, envious, rebellious. But credit makes men mad. They kill and commit suicide. We used to say a man who overspends is living beyond his means; now we say he is living beyond his credit.

No matter how un-American thrift has become the members of the Third Order must keep their heads. And if the majority do not identify thrift with morality, we must still insist that the thrifty rule of moderation of the Order is a rule to live by: "In all things let the members of the Third Order avoid extremes of cost and style, observing the golden mean suited to each one's station in life."

Years ago the editor of the FORUM elaborated a principle of Tertiary Economics. He wrote: "Live on our own as much as possible and help others to live on their own instead of throwing everything in the way of grasping business; by so doing we may hope to see the spirit of moderation and the mentality of virtuous thrift spread as it spread in the day of tertiary glory. By that spirit spreading, we may hope to see ourselves independent of a system that has all but broken down civilization."

At the Tertiary Youth Convention held at the University of Notre Dame August 13-16, the theme of the convention, "Restoring All Things in Christ" was keynoted by a tertiary professor of Law of the University of Notre Dame. "Setting forth a new picture of man's estate before the Fall," he said, is what we mean by . . .

# RESTORATION

By CONRAD KELLENBERG, Tertiary

SEVEN HUNDRED YEARS AGO there walked upon this earth a small, dark, energetic man named Francis Bernardone. He lived only forty-four years, but after his death one of his friends was able to write of him, "His devotion lifted him up to God; his compassion transformed him into the likeness of Christ; his sympathy inclined him to his neighbor; and his all-embracing love for every creature set forth a new picture of man's estate before the Fall."

The spiritual sons and daughters of Francis Bernardone are gathered to discuss the "Restoration of All Things in Christ." If some outsiders in our midst be of the opinion that our approach is antiquarian, perhaps we ought to warn them just how antiquarian we are. At the same time our explanation may serve to reassure them somewhat.

We do not mean to restore all things as they were in the "good old days" of our grandfathers. Perhaps men were more moral in those days, as people sometimes say, but there was a Victorian gloominess and prudery in those

times so that it is just as well that we do not intend to return to that and a fierce hatred and bigotry against things as they were in the Middle Ages, despite the notions of some of our contemporaries. True, the Christian life may have been lived more deeply than by those who had the opportunity to live it, but the number was extremely small. Christianity was the possession of a single continent in those days, and not even all Europeans were Christians. The Catholic Church hardly deserved its name in the Middle Ages. Nor do we wish to restore all things to their condition at the time Christ lived on earth. A handful of Christians—the majority of men worshipping idols of one type or another—some living in sumptuous wealth but most dwelling in abject slavery or poverty—widespread illiteracy. No, we do not intend to restore things as they were in A.D. 33.

We mean, despite the horror of some of our critics, to look back even farther for our models for Restoration. We mean to look back eight million years. At least, that is the length of



time that anthropologists tell us man has existed as man. We mean to look back to the days of Adam and Eve. And what we mean by Restoration is: "Setting forth a new picture of man's estate before the Fall."

Even at first glance that would appear to be a tremendous task, considering the disastrous effects of Original Sin. Yet St. Bonaventure tells us that Francis Bernardone did it for his age. Since we have set ourselves to do it in ours, it would seem wise to look to his way of going about it.

"His devotion lifted him up to God," says his biographer. We know that is true, historically, but what was Francis Bernardone's *kind* of devotion? I think that if you would ask the proverbial man-on-the-street who knows something of the life of Francis, he would say, "The charm of Francis is that he was probably the most grateful man who ever lived." And I think that the man-in-the-street would not be far wrong in his appraisal. If it is possible to summarize the devotion of Francis in one word, that word is gratitude.

## The Glad and the Sad

I have felt for a long time that there are two streams of tendency in the Catholic Church in the matter of paying devotion to God. The first stream is the one of appreciating the world and its creatures; the second is the one of recognizing the defects of the things of the world. We may call their adherents, in shorthand style, "the glad Christians" and "the sad Christians." Or, to use a rather hackneyed metaphor, we may call them "the doughnut Christians" and "the hole Christians."

Among those who belong in the first category we may list such persons as St. Thomas Aquinas, St. Thomas More and, in our own day, Gilbert Keith Chesterton and Bruce Marshall. St. Thomas, certainly, if for no other

reason than that in the first part of the *Summa* he sets out the virtues and other attributes of God's creatures and then says: "If they are so wonderful, surely their Creator must be all of these things and more." The other men I mentioned—I leave you to a reading of their lives and works, and think that you will agree with me that they too belong among the ranks of "the glad Christians."

As for "the sad Christians," I would list here St. Jerome, St. Augustine, Descartes, Pascal, Cardinal Newman, probably, and in our own day such writers as Graham Greene. These are what I call "the hole Christians," or the "mourning and weeping in this valley of tears Christians." They are the men who concentrate on the defects of the world and thus come to love God. Fairness demands that we not say their outlook is completely wrong. There is a "hole" in the things of this world, and that "hole" *does* prevent things from completely satisfying us. But must one concentrate on the "hole" so much?, I am tempted to ask them.

Some of you who are far more conversant than I with these matters may be saying to yourselves now, "This glad Christian and sad Christian idea is all rather foolish. Every Christian sees both good things and bad things about the world. It is only a matter of emphasis." And I could not help but agree with you, except for the use of the word "only." For I think that that matter of emphasis is most important. It is that matter of emphasis that colors not only the man's approach to the world but the world's approach to him. And I think it is a principle of elementary psychology that the optimist appeals to the normal man more than does the pessimist.

There also seems to me to be something about "the glad Christian" that

I can describe only by saying that he seems to me to be more healthful, cleaner, purer. You probably recall the song of a few years ago, in which the crooners stoutly maintain that they didn't want "a ricochet romance." I don't think that God prefers one either. But I can't help feeling that "the sad Christians" are giving Him one—that they rebound to God because they find that the things of the world don't satisfy them. Whereas "the glad Christians" who love God *through* his creatures are in fact giving him the "first love" that is more pleasing to him."

Lastly I am reminded of Christ's words to his disciples: "Except you become as little children you shall not enter my Kingdom." If there is any single characteristic of most babies and little children, it is their unrestrained delight in the experience of life and all of the wondrous objects that they are seeing for the first time.

These are my reasons for feeling that "the glad Christians" are more in the right than their brethren. That is why I feel that Robert Browning, a non-Catholic, got very close to the truth of life when he said, "God must be glad one loves His world so much."

## Gladness and Gratitude

But what of Francis Bernardone? I hope that you have been thinking with me about the category in which we will place him. I also hope that we have reached the same conclusion.

For I feel strongly that Francis Bernardone was "a glad Christian," was "a doughnut Christian," if you will, if ever a doughnut Christian existed. From his youth to his deathbed Francis Bernardone loved God *because* God had given him the opportunity of experiencing life, and not *in spite of* it. He loved people, he loved animals, he loved the fruits of nature, and he loved

the God who shone through them. His type of devotion was gratitude. When he said on his deathbed, "I give Thee thanks, O Lord God, for all these my pains," it was only the last of a long list of his "Thank-yous" to the Creator.

That Francis chose to live a life of poverty and penance is no argument against his gratitude for a gift of life. *For the finest form of gratitude is restraint.* As Chesterton has written, "We thank God for beer and Burgundy by not drink too much of them."

If we would follow Francis, then, in the task of Restoration, we must begin with gratitude, not with resentment or sorrow.

And if we would be masters of the job of Restoration, we must continue as he did, with love for Christ. We must love Christ because in order to do his work we must be like him, and the old proverb tells us, "We become like that which we constantly love." Secondly, we must love Christ because it is through his merits especially that the work of Restoration will advance. His Passion and Death make available to us the enormous store of grace that we will need to "set forth a new picture of man's estate before the Fall." Christ did not mean to complete the task of Restoration himself, but he meant to leave everything needed to do the task. To do it as He wills, and with His grace, we must transform ourselves into His likeness, as Francis Bernardone did seven hundred years ago.

Moreover we must be consumed with "the all-embracing love for every creature" with which Francis was consumed, if we are to continue his work of Restoration. For we must remember that a restorer is a "changer," and "changers" must be guided by the rules of love.



## Rules of Restoration

The first rule is: Whatever we love, we change. This rule can be construed to mean, in the first place, that whatever we love, we *want* to change. You all know the old saw, "A man's friend likes him and leaves him alone; his wife loves him and is forever trying to change him." Yes, whatever we truly love, we want to bring to the utmost perfection of which it is capable. Secondly, it can mean that whatever we love we actually *do* change. For nothing that is on the earth is incapable of responding in some way to an act of love and of becoming better as a result.

The second rule for "changers" is a corollary of the first: Whatever we change, we must first love. This is so for two reasons. First, because we can change a thing correctly only when we love it as it already is. I do not think it necessary to point out to you now the terrible tragedies worked by reformers in by-bone days who tried to reform the world because they hated it as it was—the French Revolutionists, for example. Their work of hate is continued by some reformers of the present day, and the results are just as disastrous. Temporarily disastrous, I should say, because their work will not last. This brings me to the second reason why we must first love before we think of changing. Only love is capable of bringing about a *real* change, a *lasting* change. A mother who shows true love to her child will rear a man whom hatred is incapable of overcoming. But the child reared in hatred will remain forever vulnerable to one who truly loves him and tries to win him to the way of love. It may take a long time, but love will win him over in the end.

So we must love all of these things that we intend to restore before we

ever dare to touch them. If we cannot find in our hearts love for them as they already are, let us not begin the job. Until we love all things, we do not know what they really are and what they are capable of becoming, and without this knowledge we are sure to bungle. In a very lovely poem, Robert Frost describes his life as "a lover's quarrel with the world." Let our quarrel with the world, if such it may be called, *be a lover's* quarrel too.

## Remedy for Restoration

What is it that we seek to restore with our all-embracing love? "All things," says the caption. First of all ourselves, of course, because "the warfare of Christ must begin with victory over self." We must restore ourselves, with Christ's grace, to the primal state of man's innocence. I think that the whole, lonely struggle of life may be summarized in the words of the Sequence for Pentecost: "To Thy sweet yoke our stiff necks bow." Each of us knows already the terrible conflict that goes on in the heart of every man and woman when pride and stubbornness conspire against sanctity. The yoke is indeed sweet, but the fitting of it is surely painful. It is a task for a lifetime.

Yet if we are going to come anywhere near accomplishing that task, we must look farther afield. A person who concentrates only on his own salvation is likely to become a frustrated egotist, the best material for Hell.

We must look to restoring the family therefore, since it is the smallest unity of society, and closest to us. The problems there are numberless, but perhaps the most heart-rending is the struggle of the younger generation for independence, against an older generation that fears loneliness and uselessness when the children are no



## ST. FRANCIS and a WAY OF LIFE

Albert Nimeth O.F.M.

**S**T. FRANCIS WAS WORRIED. Divine Providence had unloaded a tremendous task right into his lap and now he did not know just how to handle it.

**Man of Prayer** On the one hand he loved the contemplative life. In it he could bring all his energy to bear on his own personal sanctity and salvation and have the assurance of getting to Heaven. He revelled in the thought of adorning his soul with virtue and growing in grace. The thought of speaking to God, doing penance, praying for the world within the sheltering confines of the cloister appealed to him.

**Man of Action** On the other hand his spirit was such that he could not sit still. He had the stuff of which heroes are made. To visit the sick and the poor, to preach and teach the ways of God, to snatch souls from the clutches of Hell—all this drew Francis like a magnet. At the same time, however, he was not blind to the dangers of such a life. He realized he could lose his own soul while trying to save others. He was torn in two directions. That is why he was worried.

**Christ of Action** True to nature, Francis solved the problem by doing the revolutionary thing. He combined the active and the contemplative. This was not the ordinary practice in his day. When we realize, however, that Francis always looked to Christ for an answer the solution was obvious. Christ combined the active and the contemplative life. Just look at a single day in His life. He preached to a crowd, cured the sick man let down through an opening in the roof, called Levi to

be one of his apostles, answered the objections of the followers of John the Baptist, restored the daughter of Jairus, healed the woman suffering from an issue of blood who touched the hem of his garment, cured two blind men, cast out a devil from a dumb man. Multiply this a hundred-fold and we get some idea of Christ's activity.

**Christ of Prayer** There is another side to the life of Christ. He spent thirty years in recollection and solitude, then forty days of penance and retreat in the desert as a prelude to his short public life. Many times during his apostolic journeys we see him withdraw to the mountains or the desert to pray. Often he spent the whole night in prayer. On occasion he took his apostles to secluded places for prayer and meditation. He sums up his philosophy in the words: "*For them do I sanctify myself* that they also may be sanctified in truth."

**Francis' Way** If Christ did it that way, so would Francis. So he preached up and down Italy, visited the sick, cared for the lepers, journeyed to the Sultan of Egypt, visited the Holy Land, evangelized France, traveled to Spain for the cause of Christ, directed the affairs of his expanding order. But with all this activity he took time to pray. He spent long hours in meditation. He had his nightly vigils, his extended fasts, his daily office, his regular attendance at Mass, his frequent reception of the sacraments. He kept the proper balance; there was just the correct blending of the active and contemplative. That was the way of St. Francis. ●

*Sermons on mixed marriages hardly stir us until the problem becomes personal. Dr. O'Connor, professor of history at Georgetown University had a personal problem on his hands when his daughter . . .*

## Clare Meets Boy

by JOHN . O'CONNOR, Tertiary

A FEW NIGHTS AGO A FRESHLY scrubbed young man called at our house. He was pleasant and courteous, a clean-cut upstanding American boy. He had met Clare on a Youth Wants to Know TV program and, perhaps, having nothing more exciting to do, had asked her for a date. He took Clare to the theater and brought her back again before her mother began to worry about the lateness of the hour.

I am not trying to convey the impression that eligible young men, although facing military service, are beating a solid path to my door. But other young men had called from time to time and, if the baby-sitting business doesn't register a sharp upturn, my daughters will doubtless be available to many more crew-cut young men.

The incident caused scarcely a ripple in our busy household. The following day I had to pay ten cents to Damian for a tooth he had just lost. Damian is eight and his front teeth are

now disappearing with alarming frequency. I promised an early decision on Jane's demand that we invest immediately in a parakeet and a cocker spaniel. Three other children kept insisting that we take off on a family picnic.

But I kept thinking about the young man who took Clare out for a pleasant evening. He presents a problem. He is a Protestant.

I must confess to a very strong preference for young, alert and solvent Catholic men. But what about casual, occasional Protestant contacts? Should they be absolutely banned?

Some parents are of the opinion that the whole mixed marriage problem could be settled easily if we refuse our children permission even to date a non-Catholic. I disagree with them. My own view is that this is a negative solution that is bound to fail in a society where Catholics, in most parts of the country, are a minority.

In the Archdiocese of Washington,



for example, Catholics are outnumbered four or five to one. Last year there were 1,392 Catholic marriages and 1,470 mixed marriages. In Alabama the proportion is 33 non-Catholics to one Catholic. I should guess that the percentage of mixed marriages is far higher in Birmingham than in Washington.

What can Catholic parents do to reduce the number of mixed marriages? It seems to me there are two answers.

The first is to tell our children, early and often, that a Catholic in a mixed marriage faces a lifetime of loneliness. As Father John L. Thomas, S.J., has pointed out, young people marry for companionship, unity and togetherness. In a mixed marriage, however, the Catholic is alone. He goes to church alone, he receives the Sacraments alone, he has no one to share his

faith and the non-Catholic partner has to see them brought up in a creed in which he or she cannot believe.

There are still a few other reasons why Catholics should marry Catholics.

Statistics show that 40 to 45 per cent of the Catholic partners do not go to church or go only once in a while. Forty per cent of the children of mixed marriages are unbaptized, baptized as Protestants, or baptized with no further instruction in the Catholic Faith.

Converts from mixed marriages are few and far between. Only four or five per cent of the non-Catholic partners in a mixed marriage enter the Church and usually are deathbed conversions.

Here are two final suggestions.

Parents should control dating and courtship. By the time young people have fallen in love, it is too late.

Parents should teach their children that Catholics and Protestants do not see the big issues in life in exactly the same way. Catholic values differ from non-Catholic values. Parents should impress on their children that they have different family standards than non-Catholics. They should encourage in their children a feeling of legitimate pride that they are Catholics.

Instruction in the home, however, is at best only a partial answer to the problem of mixed marriages. Something more is needed. In addition to merely talking over the problem at the dinner table, parishes, schools and parents should work together to provide opportunities for our Catholic young people to become acquainted with each other.

An increasing number of parishes are scheduling a wide variety of social events and activities in parish halls where expense can be kept to a minimum. Not every dance has to be held at the Waldorf.

Most Catholic schools today are alert to the problem. Clare has attended dances at the U. S. Naval Academy at Annapolis which are sponsored by the Newman Club. Her college regularly stages social events that will be attractive to Catholic male and undergraduates.

Parents are usually the weakest link in the parish-school-home trio. I sympathize with them because the task of providing social opportunities for growing children can be an awful drain on time and energy.

In our family, we have a division of labor. My wife is a kindergarten mother, a grade school mother, a high school mother, and a college mother. She attends all parent-teacher club meetings at all educational levels, even though the other parents in attendance are under the illusion that she is a widow. Her main responsibility is to stay awake, after a hard day bending over our automatic washing machine, and to talk over with other parents the boy-meets-girl problem. I have instructed her that, as we have five daughters, she must be particularly charming to parents with bright, growing, eligible sons.

My turn comes in providing cheap and reliable transportation.

The first round consists in getting each child to weekly dancing classes and driving them home again to a barrage of complaints that the class consists of 20 enthusiastic girls and only ten shy boys. It usually happens, of course, that the boys are either too tall or too short, too fat or too thin, too silent or too talkative, too sophisticated or too self-conscious.

After you get all your children educated in the use of their feet, you must start all over again hauling them to parish dances and driving them home again to a barrage of complaints that the boys sat in one corner all evening,

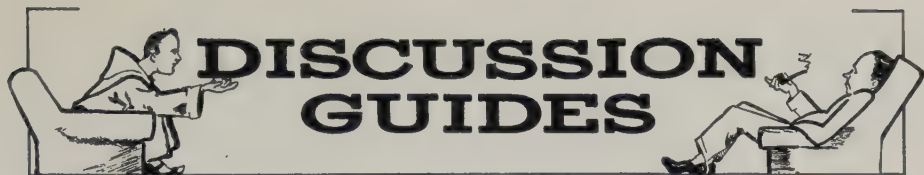
or clustered around the Coke machine, or went out for a smoke, while the girls huddled together mournfully in another part of the gym.

I don't think there is an easy solution to the mixed marriage problem. I am missing most of my favorite winter TV programs. Driving around the block on cold nights isn't exactly my idea of fun.

Clare wants me to issue a family edict that no younger child shall precede her to the altar. I would certainly be embarrassing if the younger children outsprinted Clare. But I think we should cross that bridge when we come to it.

If Clare and our other children ever do get married—who would have them?—I do hope they will be as smart as their old-fashioned parents and marry a Catholic. ●





**TEXT:** "But when thou prayest, go into thy room and closing thy door, pray to thy Father in secret; and thy Father who sees in secret will reward thee" (Mt. 6, 6).

"And always let us make a home and dwelling in us for him, the Lord God almighty Father, Son and Holy Ghost" (Words, 283-7).

**SUBJECT:** TEMPLES OF GOD.

1. *We carry our home within us. What do Christ and St. Francis mean by this home?*
  2. *Who must dwell in our home?*
  3. *Will the condition of this dwelling be affected by what we see and hear?*
  4. *Will others be affected by its condition? How?*
- 

**TEXT:** "Let us go into the neighboring villages and towns, that there also I may preach. For this is why I have come" (Mk. 1:38).

"If I should speak with the tongues of men and angels and have no charity in me not giving my neighbor the example of virtue, I am of little service to him and none to myself" (Words, 130).

**SUBJECT:** OBLIGATIONS OF GOOD EXAMPLE.

1. *How can we preach most effectively?*
2. *To what neighboring villages and towns are we sent to preach?*
3. *What is the message we have to bring?*
4. *What specific place, circumstance and time will be needed to preach? (Decide upon one or two definite things to do. Remember: actions speak louder than words.)*

# EUGENIO ZOLLI

by XAVIER CARROLL O.F.M.

**T**HE NAZIS ARRIVED IN ROME September 13, 1943. Terror gripped the Jewish community. All Jews were to be deported, their leaders executed. But at once the Holy Father ordered every Catholic institution, convent, monastery and school to offer asylum to these poor people. Their disappearance was covered with silence. The Chief Rabbi himself was hidden away in the papal palace.

Rabbi Zolli was both an extremely learned and a deeply spiritual man. His whole life had been spent studying the Word of God. Now he remembered the touching description of the "Servant of Jahweh" by the prophet Isaías. This Messiah Servant of Jahweh was to be a man of charity and man of sorrow. "Charity joined to sorrow," the Rabbi described him.

Isaías said: "And now here is my servant . . . He will not snap the bruised reed or put out the wick that still smoulders . . . to give sight to the blind, to set the prisoner free from captivity. She here is my servant . . . the world stands gazing in horror; was ever a human form so mishandled, human beauty ever so defaced? Yet this is he that will purify a multitude of nations; kings shall stand dumb in his presence. . . . Here is one despised, left out of all human reckoning; bowed with misery and no stranger to weakness. . . . Our weakness, and it was he who carried the weight of it, our miseries and it was he who bore them. A leper, so we thought of him, a man God has smitten and brought

low; and all the while it was for our sins he was wounded, it was guilt of ours crushed him down; on him the punishment fell that brought us peace, by his bruises we were healed. God laid on his shoulders our guilt, the guilt of us all."

The picture haunted Zolli. Through Job and the prophets, through the psalms, it was always the same servant Jahweh. He followed this road of love and sorrow down to the triumph of charity in Christ. And now he had felt the warmth of this Christ-love in the tragedy of September 13th. No longer could truth be stayed. On February 13, 1945, Rabbi Israel Zolli became a Catholic at the baptismal font of St. Mary of the Angels in Rome. As a token of gratitude to the Pontiff who had so lovingly befriended him and his people in their hour of peril, Zolli took the name Eugenio.

Israel Zolli was born in Brodj, Poland in 1881. His mother was of a German-Jewish family with a 130-year rabbinical tradition. As a young man he went to Florence to study and settled there. A talented scholar, Zolli soon held the chair of Hebrew at the University of Padua and then in Rome. While teaching in Rome he was called to be chief Rabbi in Trieste. In 1940, just at the height of Jewish persecution by the Axis powers, he was called to Rome to fill the post of chief Rabbi.

As a scholar Zolli was particularly concerned with problems in exegesis, the science of interpreting and ex-



plaining difficult passages in scripture. He made special investigations into the cultural influences of Mesopotamian civilizations on the story of Israel. He became a world authority on the various philosophies, religious ideas and folklore of these peoples. He produced many significant works in the field: *Exegetical Notes, Israel, Historico-religious Studies, Introduction to the Study of Old Testament Hebrew*.

So valued was his scholarship that while still at Trieste he was invited to work with the Pontifical Biblical Commission at Rome. He wrote for the Italian Catholic Encyclopedia and also for the authoritative Catholic quarterly, *Biblical Studies*.

In analyzing his own conversion, Zolli explains that it was not a sudden thing, the result of a dramatic crisis of conscience. Rather, it was a matter of the calm development of many factors of grace, the data of reason, the total complex of intellectual and emotional persuasions. "The gift of faith was given me," he writes, "not through internal tempest but by means of an interior maturation." He likened it to the spontaneous and ever so gradual unfolding of spring — first the little rootlets, then the stems, the branches, the flowers, and finally the fruit. The Kingdom of Heaven is like the sower who goes out to sow his seed—lo! the field is green!

It is not easy for a Jew to become a Christian. For a world famous rabbi, the Jewish resistance hero to Nazi persecution who had offered himself a hostage for his people, it was nothing short of catastrophic. The news electrified the world. Overnight, the venerated hero, the learned rabbi, became an ignoramus, a heretic, traitor. The Synagogue of Rome proclaimed a period of fasting in atonement for Zolli's defection and mourned him as

dead, while at the same time they denounced him as *meschumod* (apostate, one struck by God) and excommunicated him. This was not easy to bear; but it had all been foreseen.

Zolli never considered his conversion a desertion. When asked why he was giving up the Synagogue he replied: "But I have not given it up. Christianity is the completion of the Synagogue. For the Synagogue was a promise, and Christianity is the fulfillment of that promise!"

Some alleged personal advantage as the motive. The Rabbi said: "No selfish motive led me to do this. When my wife and I embraced the Church we lost everything we had in the world. We shall now have to look for work; and God will help us find some."

And God did. Zolli received a chair in the Pontifical Biblical Institute teaching post-biblical literature. He put in some of his most productive years following his conversion. He published *Anti-Semitism, The Psalms, My Meeting with Christ*. Two of his books have been translated and published in English under the titles of *The Nazarene* and *Before the Dawn*, his autobiography.

In 1945 Rabbi Zolli had "met" Christ. A year later he met Francis. March, 1946 he made his profession as a Franciscan tertiary in the convent of Aracoeli at Rome. He had embraced Christianity, he wanted to live it completely.

As a teacher Rabbi Zolli brought a special character to Catholic Biblical instruction. He used the rabbinic method and thus offered the cleric students an introduction to the mentality and method of the ancient scriptural commentators. He presented many sidelights from philology, history, and folklore. His former students

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# *Antidote for Materialism*

## Conference on Franciscan Virtues and the Spirit of St. Francis

**Y**OU ARE LIVING IN A GREAT materialistic age. Money, property, and pleasure comforts are of vital importance in the world today. All are loved too much.

As the world is constituted today, everyone has to have money in order to live. But an inordinate love of money and a careless use of it are evils. The spirit of poverty of Christ and St. Francis offers an effective cure to this evil.

### 1. THE POVERTY OF CHRIST

It is worth noting that Christ, who never showed the slightest interest in the possession of money, did repeatedly talk on the subject of money. In general, Our Lord's views on the question of wealth were severe. He considered the accumulation of money useless. "Do not lay up treasure for yourself on earth, where there is moth and rust to consume it." Note well that he speaks in the imperative. It is not merely a suggestion.

Then he goes on to say that it is downright foolish to spend a lifetime gathering money. "Thou fool, this night thou must render up thy soul; and who will be master now of all thou hast laid by?" No man wants to be called a fool. But many qualify under this open statement of Christ. Do you?

Finally Our Savior states very frankly that it is positively dangerous to be overly concerned about money. "Believe me, a rich man will not enter God's kingdom easily." Should this

not make you stop and think? Note his phrase "Believe me." In other words it is the absolute truth.

Indeed, Christ did not entertain a high opinion of money. He called it "the mammon of iniquity." Mammon is a Carthaginian word meaning riches. Carthage was the great sea empire, rich in foreign trade. The Romans had destroyed it long before Christ's time. The word mammon represented the Carthaginian ideal, that is, financial prosperity, power and comfort based on money.

Our Lord calls money "mammon of iniquity" as if riches were necessarily evil. In one sense or another they are, because often they are wrongly acquired. Buried under every accumulation of money there frequently is an accumulation of human suffering. Or money is often as not wrongly used, when, for instance, it is used for luxury which enervates, or for power which tyrannizes. Or finally because money is accompanied with a temptation to use it wrongly. The wealthy man is always in danger. You like to dream of what you would do with a great sum of money, as for example, the hundred thousand dollar quiz show prize. Such dream plans will tell you something about yourself.

There is something corrupting about money, even the lesser kind of riches. You can lose your soul for a few extra dollars a week as easily as a financier can for three million. If you take any notice at all of Christ, you shall not de-



sire riches. "Lay up your treasure in Heaven." You are to be "rich towards God" in alms deeds, kind words, kind actions, and sacrifices. Be as avaricious as you like in these, none will be lost and you will be rich forever."

Christ gave us a remarkable example of poverty, besides teaching it. He chose poverty in birth, life, death and in his Immaculate Mother. Poverty was made by Christ the first condition of the perfect following of himself. "If you have a mind to be perfect, go home and sell all that belongs to you; give it to the poor, and so the treasure you have shall be in Heaven; then come and follow me" (Mt. 19, 27). But the young man to whom these words were spoken did not accept Our Blessed Lord's invitation to be perfect. He went away "Sad at heart for he had great possessions." So detachment from possessions is a means to the perfection of the Christian life; and attachment to them an obstacle to it.

Apparently the only kind words about wealth and material abundance that Christ uttered were these: "And my counsel to you is, to make use of your base wealth to win friends who, when you leave it behind, will welcome you into eternal habitation" (Lk. 16, 9). His plain suggestion is that a man ought to get true good out of his money by making it work for him in the one sense which financiers do not commonly contemplate. Who are those friends in such influential position that they will be able to make you welcome in the dwelling-place of everlasting happiness? A quick but reliable answer might be: the poor and the souls in purgatory. Here are two investment possibilities for all who are interested in the financial theories of the Son of God. In this way money can be blessed, and can carry a blessing from those who have to those who have not.

## 2. THE POVERTY OF ST. FRANCIS

St. Francis of Assisi perhaps more than any other person understood the full import of Christ's love for poverty. The poet of the Christian Faith, Dante, could well say that for eleven hundred years after Christ, Holy Poverty was left a widow. Francis, we know, treated poverty as a person—as the lady love of his heart.

Before his bishop and his father he took off the very clothes he wore so that he might have nothing of his own in this world. It was also to be a sign that he meant to have nothing in common with the world. After that renunciation he wished to have nothing for himself nor his order. The simplest use of things, and these the poorest, is all he allowed himself.

On a journey one day with a companion all they had to eat were few pieces of bread, eaten on a stone. St. Francis waxed strong in his praise of God for all. His companion was puzzled and said: "Why rejoice? We lack good food, a cloth, a knife, a dish, a table, a house to eat in." St. Francis responded: "This is indeed the reason why I account it a great pleasure, because man has had no hand in it, but all has been given to us by Divine Providence, as we clearly see in this bread of charity, in this beautiful table of stone, and in this so clear a fountain."

St. Francis was so enthusiastic for poverty because he found so much in it. Here are his own words: "It is this celestial virtue which teaches us to despise all earthly and transitory things and through it every hindrance is removed from the soul, so that it can freely commune with God. Through this virtue it is that the soul, while still on earth, is able to converse with the angels in Heaven. It is this virtue which remained with Christ upon the cross, was buried with Christ, rose

again with Christ, and with Christ went up into Heaven. It is this virtue which even in this world enables the souls who are inflamed with love of Christ to fly to Heaven; it is also the guardian of true charity and true humility."

The purpose of poverty and particularly the spirit of poverty is vital, yet so simple. Created things can take the place of God in your heart. In this way God can be robbed of the love we owe him by the very gifts he has given you. You must "Seek first the kingdom of God and his justice and all other things will be given you besides."

You, as a tertiary, are to practice not the actual life of poverty or destitution, not the vow of poverty, but the spirit of poverty. Your Third Order rule reads: "In all things let the members of the Third Order avoid extremes of cost and style, observing the golden mean suited to each one's station in life." Being poor in spirit, moderate in your possessions and desires will only become easy if you look upon whatever you earn and whatever you have as something God gave you and to be used as far as possible in his service or that of your fellowmen for the sake of Christ.

That you have failed to practice the spirit of poverty in the past, does not mean that you must always fail. There can be true and lasting growth in it. Prayer is the beginning. Prayer for a proper appreciation of this spirit and also for the grace to make it operative in your daily life. Then you must think, reflect on the poverty of Christ and St. Francis, and compare their happy lives to the unhappy lives of materialistic people.

Of course, you will never attain the spirit of poverty and maturity in it unless you are consistent in practicing it. The whole idea of a Third Order rule

implies consistency, that you are living daily by the suggestions and counsels and commands of your rule. It is idle to speak about being a tertiary if you do not know the rule and live by it. If you do live according to it, you will acquire the spirit of poverty because it is the golden thread running through it.

Much of the joy of St. Francis is rooted in his love for poverty. You, too, will find more joyful living in a more ready detachment from earthly things and a firmer attachment to God. As Brother Giles, one of the early companions of St. Francis, said: "The eagle flies very high; but if a weight is laid upon its wings, it can no longer soar aloft; and so by the weight of earthly things man is hindered from soaring on high, to wit, from attaining to perfection; but the wise man, who lays the weight of remembrance of death and judgment on the wings of his heart, cannot fly and range freely amid the vanities of this world, lest they prove to him occasion of damnation." ●

## EUGENIO ZOLLI

*(From page 339)*

refer to his very personal manner of teaching. His unusual gifts of profound spirituality and religious feeling brought him close to his students. He always showed himself understanding and respectful to their ideas.

On March 2, 1956, Rabbi Eugenio Zolli died. Conscious to the end, the former Chief Rabbi of Rome and now Franciscan tertiary, answered all the prayers for the dying in a distinct voice. At 3 p.m. he gave up his soul to God who had been the sole interest of his seventy-five years of life. ●



# HOPE ETERNAL

by DONATUS GRUNLOH, O.F.M.

**J**UST AS THE BODY WITHOUT the spirit is dead, so faith without works is dead" (James 2, 22). He might have added also: Likewise faith without hope is all in vain. It is useless to believe in something unless we receive some satisfaction, solace or comfort from what we believe. We have already seen that St. Francis was a man of faith and that he expected the same of his followers. But hope, a confident trust that he would attain what he knew by faith, was also a driving and guiding force in the life of our Founder. The childlike trust that he would one day see the object of his faith and love gave Francis that joy of spirit for which he was called Brother Everglad.

The lowest form of hope is an impulse of the sensitive appetite which tends towards an absent and attainable good but will entail difficulty. Hope is one of the most noble and worthy of the sentiments of the human heart, which strives for an absent moral good despite the obstacles that stand in the way. This hope sustains man in his most difficult undertakings. Hope for a good crop sustains the farmer during his long hours of toil. Hope of graduation and success in after life sustains the student during his years of study. In the spiritual life too it is supernatural hope that supports the Christian amid the obstacles met with in attaining salvation. Tanquerey defines this hope as "a theological virtue that makes us desire God as our highest good, and expect with a firm confidence eternal bliss

and the means of attaining it, because of God's goodness and power."

God is the first object of our hope, inasmuch as he is our happiness. But to attain him, and possess him eternally by clear vision and love is so difficult that we cannot succeed by our own strength. We then throw our weakness on God's goodness and power and make the second object of our hope all the means, both natural and supernatural, that are necessary or useful to our salvation.

## A Man of Hope

St. Francis was a man of intense hope. And it could be no other way. Through faith he saw God as the Perfect Good, the Infinite Good and the Only Good. And this faith could result only in a burning desire to be united to God. In this life he could not attain to that face to face union with God, which is salvation, so he tried to satisfy his longing by seeking God in the person of Christ, in the Crib, on the Cross and in the Tabernacle. But his "visits" to the Cross and Tabernacle served only to intensify his longing to be with God. And again in the Crib, on the Cross and in the Tabernacle Francis saw God's infinite goodness and love. And he left reassured that God would help him and give him all the means necessary to reach his goal—eternal bliss in union with God.

St. Francis had implicit trust that God would provide for all his material needs. When Francis' father called him to court to disown him, Francis

*(See page 347)*

Miss Liss took a poll of some 60 fraternities. The results should make both young and old read and ponder.

## Bowled by a Poll

by GERALDINE LISS, Tertiary

**I** AM THOROUGHLY DISAPPOINTED and I will tell you why. Then I want all of you to tell me what's wrong. In May I sent out 60 questionnaires to selected youth fraternities in the United States. Now, the purpose of the survey was to find out just what is the matter with youth fraternities, since it seems that every time a bunch of us get together we hear gripes about how the kids aren't active, or the projects aren't supported, or there is no promotion, or there are cliques, or a dozen other things.

Well, this is for sure: only 20 fraternities are interested in doing anything about it.

A word of explanation is in order. First, we'll tell you what we asked, and then what the results were. One of the questionnaires was sent to the Father directors, and the other to the prefects. Of the director was asked:

1. Do you think that your fraternity is as active as it could be?
2. Do the members engage in promotional activities or do they ignore them?
3. Do members realize the importance of personal contact? (For promotion)
4. How do you think that transferring from a youth to a general fraternity should be handled?
5. Do your fraternity's activities take members away from their parishes?

The prefects were asked:

1. What type of fraternity is yours?
2. How many members have you?
3. List all forms of fraternity activity?
4. Do fraternity activities take members away from their parishes?
5. List and completely describe all your promotional activities and tell whether or not the promotion gets results.
6. What is the age range of your membership?
7. Do you have a policy of transferring from a youth to a general fraternity?
8. Do you have an age limit on your membership?
9. Does your fraternity have any special problems?
10. List and describe any ideas or practices which might be helpful to others.

Almost all the directors who answered felt that their fraternities were reasonably active. One said emphatically that his was not. Most thought that their frats were doing as well as they could, and about six thought there was room for improvement. Practically all the directors thought that the members did as much as they could on promotion, and that the members realized the importance of personal contact. However, it was very



plain that the college directors had the easier time, in comparison to the metropolitan directors.

There were some very good suggestions given on transferring from a youth to a general frat. We'll give a few of them hoping that they will help someone else.

Two directors suggested deliberately planning for the transfer over a long period of time and making a big affair of it. Then the youth *group* which transfers *together* will feel they are wanted, especially if the general group has a welcoming affair.

One director thought that there should be definite rules set up as to age, marriage, etc., and then that they should be carried out without fail. Many thought that age should be the *only* criterion and that transferring should be an automatic event. Another said that transferring will come naturally when a person sees that he has outgrown the youth group. Still another thought there could be a good working system whereby a tertiary could move conveniently from a youth frat to a young married frat to a general frat.

The unanimous response as to whether the fraternity takes the person away from the parish was no. Most directors thought these young people were really being trained as future parish leaders by the fraternity activities.

The prefects had to go through a little more work to give us the answers we wanted. We will not discuss all their questions, but only a few we think will be most beneficial. The first question was the one that interested me the most. I could never figure out why there were so few fellows in the Third Order. Well, one of the frats that answered has five more males than females. In another, the membership is even-up. However, all the rest have

the same problem as the frat I belong to, more women than men. Now, I want to know why. Maybe one of the frats that was too busy to reply has the answer.

The activities list is tremendous. We'll list just a few—Bowling leagues, tennis groups, basketball teams, drama leagues, theater parties, hikes, picnics, retreats, days of recollection, Christmas card sales, potluck dinners, open house once weekly, and so ad infinitum.

All the frats that have large memberships said that the main promotion is personal contact. Each member brings in several new members, and it must be successful or these frats wouldn't be 250 strong. One fraternity suggested that the Third Order participate in social and civic events around town, so that people will hear of the order and begin asking about it.

As for the very last question—well, only a few frats took the trouble to answer it at all, but here is what they said. One suggested a dramatic group of some sort as an excellent unifying factor, another suggested a bowling league. One of the mission fraternities is making its own processional banner, while another is working on a mission chapel. One fraternity said that the "Section System" described in the *Youth Workbook*, published by the Central T.O. Office, was responsible for its rapid growth. Since this group has expanded into five sections, it must have something all of us can use.

With that we will have to stop. But these are the questions that occur to us, and we'd like you to answer them. Just why aren't there more men tertiaries? Why can't we develop a system of promotion that will really promote? Why do members so often ignore the activities of the order? We could go on asking, but who has the answers? ●

# E Pluribus Unum

**Y**OU ARE AT LOURDES. It is evening. The procession is beginning. 50,000 pilgrims begin their slow, rhythmic descent to the grotto. Beautifully, powerfully, the "Ave, Ave, Ave Maria" begins to well up from as many voices. If you have never felt reverent before, you feel so now. You feel in place, here among the people of God. You are realizing with new profundity your role in life, the role of all humanity. You feel a radical community with all men. The stark simplicity of it: the common destiny of all creation is to adore the Creator. The basic activity of life. The Family of Man was brought into being to give glory to God. Now, praying with this multitude, it all becomes clear. It is a good experience, you feel. It is good to pray in common. It unites men with one another and with the God adored.

On December 1, 1916 Charles de Foucauld was buried in a lonely spot in the Sahara desert. His aloneness in death echoed the theme of his life. He had responded to God in solitude. He was a very holy man and it is probable that he will soon be raised to the honors of the altar. But his life remains an enigma in many ways. It will always be unusual and uncommon. Most men grow in their love of God together. They find the mutual edification of a group very helpful if not

essential for their growth. Religious communities respond to this need. And in community life this "togetherness" is furthered most in the Common Exercises. If these are neglected, community life has lost its meaning and its fruitfulness.

This is the "why" of the Common Exercises and why they are insisted on so much in the Third Order rule. They are so much more necessary for the secular tertiary. Convent communities live together. Their daily physical circumstances guarantee a basic minimum of common life. The secular tertiaries are by the same token scattered. They must make effort to establish and preserve their "togetherness." Legally they are joined by their profession. It takes will and conviction of the good to be derived to bring about a living "fraternity."

This is why attendance at the monthly meeting is so important. This is where the mutual association and edification chiefly takes place through the conference, the community prayers, and even the business of the common fund. Formerly, tertiaries made a full day of their monthly meeting. The morning was filled with assisting at the chanting a part of the Divine Office; High Mass, a religious instruction calculated to "induce them to do penance and to practice works of mercy." After dinner came the business meeting revolving about the use of the common fund and also all other business pertaining to the spiritual and corporal works of mercy.

The isolated tertiary, the tertiary trying to make a go of it apart from the fraternity must always remain an exception. If the isolation is forced by circumstances, we can trust Divine Providence to supply in some degree. But the formation of the tertiary is normally to take place within the rhythm of fraternity life.



This is placing a heavy burden on the monthly meeting. It must be prepared well. First, there must be realism. The time and length of the meeting must take into account all possibly conflicting factors: distances to be traveled, season of the year, other parish activities. The meeting must satisfy the need for community. The tertiaries must be allowed to participate in the prayers and ceremonies of the Ritual to the fullest permitted by canon law. Full use of the hymnal. The new Ritual is filled with Franciscan seasonal devotions and practices. The social afterwards must be exploited.

The problem of absenteeism has to be faced squarely. First, self-scrutiny. Why are they missing? Are they getting what they are looking for? Does the meeting need something? How can we supply it, here, in this fraternity? Some standards must be established and firmly supported. What constitutes an excusing cause? What are the mechanics of requesting an absence or explaining one that has occurred? It should be made clear that fraternity benefits belong only to those in good standing.

But all the planning and adjusting of schedules will mean little unless there is a sincere "will to community" among the tertiaries. They must approach the meeting with a real desire to enter into common prayer, to present themselves as a united family before God. Away with that shell of reserve that prevents communion. They must throw themselves open to embrace and be embraced by Franciscan brotherliness. We receive according to our capacity to receive. The sea will pour itself as willingly into a bucket as a thimble. Community exercises will enrich our spiritual life to the extent we are prepared to be enriched. ●

## HOPE

answered, "Until now I have called you (Peter Bernadone) my father; henceforth I can truly say: 'Our Father who art in Heaven.' To Him I have surrendered my every treasure, and in Him I have placed all my trust and confidence" (St. Bonaventure). St. Bonaventure also tells us that he was forever telling everyone personally, "Cast all your care upon the Lord for he will take care of you." And how well was not his trust rewarded! He always found sufficient food at the "table of the Lord." And the more than seven hundred years of the history of the order prove the wisdom of Francis' trust. As long as the order observed the ideal of poverty, God has provided all material means necessary for the Brothers.

In his own eyes Francis was a great sinner, certainly not worthy to appear before the face of God. "If Christ had sought after the most criminal of men," he said, "with as much mercy as he has shown me, I believe that that man would be much more grateful to God than I am." Francis knew that God's mercy was without measure; that is why he could look forward to death not with fear and trembling, but with the confidence of a little school boy coming home to daddy with a good report card. In fact he could welcome death as a Brother, because death was the only gateway through which he could attain the fulfillment of his hope and longing—to be with God.

## Everyday Hope

In the rule for the Third Order, St. Francis makes no explicit mention of hope. Nowhere does he say that they should place their hope in God. But throughout the rule he prescribes practices which are based on hope and which at the same time afford an opportunity to exercise the virtue of hope.

*(See page 351)*

# BOOKS

**A Right to be Merry**, Sister M. Frances P.C., Sheed and Ward, \$3.00.

Just what is a Poor Clare nun? What kind of life do they lead? Have you ever wondered what goes on behind the cloister wall? This book will satisfy your curiosity adequately. It is written by a Poor Clare nun from Roswell, New Mexico. She writes in the first person, but it is more than an autobiography, for never for a moment does she let you forget she is writing about a community closely knit by intimate bonds. Whatever she says about herself holds equally true for the rest of the community. Her style gives that interesting personal touch. At times, however, the writing strikes one as being overly idealistic. If we discount the occasions when the author is carried away with her subject, we get a fairly good picture of the life of a Poor Clare. She relates what happens hour by hour, what a convent looks like from the inside, how it feels to get up in the middle of the night to pray, what they do for recreation. Make no mistake, this is no dull reading. It is all done with a relish. You are led a merry chase as you catch glimpse after glimpse of the type of life that the twentieth century mind finds so difficult to fathom. It is more than a chronicle, though, for you are given an understanding of the motives behind the activity. The worldly person will put the book down with a better comprehension of the contemplative life. And the religious person will begin to understand the meaning of true joy.

**All or Nothing**, Murray Ballantyne, Sheed and Ward, \$3.50.

Twenty-three years ago Murray Ballantyne became a Catholic. Brought up in an atmosphere that debunked religion and beat the drums for automatic progress of the human race, he duped himself into believing that God did not exist. As a result, most of his college years were spent in the vacuum of atheism. He grew up convinced that the Catholic Church was a vast evil conspiracy, based on ignorance and steeped

in corruption. Despite his strong prejudice, he converted at the age of twenty-four. He became a Catholic because he had to, because he saw that the Church was true, because he had to acknowledge it as true or live a lie. Strange as it may seem, one of the important factors influencing his conversion were the accusations of the enemies of the Church. He had found them wrong in many respects and began to suspect that the Church might be right and her critics altogether wrong. Reading this spiritual odyssey, one begins to understand the travail and pain that goes into the making of a convert. There is violence and struggle and at times the price is high. It is well for a cradle Catholic to realize this. Murray Ballantyne has the courage of his convictions. "Once you see the Church as she really is, once you catch that vision, neither time nor emotional appeal can make any change."

**Stephen T. Badin**, J. Herman Schauinger, Bruce, \$7.50.

Stephen Badin is one of the most controversial priests to serve the early American frontier. His activity covered vast stretches of land including Kentucky, Tennessee, Ohio, Indiana, Michigan, and Illinois. His main concern was to found churches and establish schools. For the most part he worked alone. Repeated requests for needed help brought little response or tangible results. When Benedict J. Flaget arrived in Kentucky as the first bishop, he found a well instructed and disciplined body of Catholics under the firm hand of Badin. From the start there was conflict between these two great apostles. Feelings ran high, and the human element in the church was much in evidence, but throughout it all there was exceptional fairness and objectivity. In 1819 Badin returned to Europe and served as the agent for the American bishops for the next seven years. During this time he recruited priests and funds. When he returned to America, he initiated his missionary activity along the Ohio valley and among the Indians in



Michigan and Indiana. So great was his zeal that any group of needy Catholics became the object of his special care. Strong-minded and strong-willed (typical pioneer traits) he fought with Flaget, with the Dominicans, with many parishioners. Many times he was wrong in the stand he took. But he thought he was in the right and according to his lights he was zealous. In spite of his shortcomings, Badin emerges a great missionary and a noble-minded priest. ●

**Ordination to the Priesthood**, John Bligh S.J., Sheed and Ward, \$3.00.

When Pope Pius XII issued a papal pronouncement in 1947 on the essentials of the rite of the sacrament of Holy Order, a lot of masters of ceremony breathed easier. It was no longer necessary to maintain concentration at a maximum pitch throughout the lengthy ceremony. With these essentials clarified, the participants are able to center their attention on the focal points with greater merit and devotion. It is these essentials that Fr. Bligh has singled out for special study. The development and significance of the details of Holy Orders are clearly treated. The writer has in mind the student preparing for the priesthood. The author assumes the student will be interested in the ritual and the theological problems connected with some of the aspects. This is not a meditation book. It is a liturgical and theological study, appealing to a special reader. The layman will doubtless profit by its perusal if he can stay with it. ●

**Image Books** has published nine new titles in pocket book format. *Apologia Pro Vita Sua* by John H. Newman which is a definitive edition of the great English cardinal's spiritual autobiography. *A Handbook of the Catholic Faith*, Doornik, Jelma, and Van De Lisdonk presents the teaching of the Catholic Church. It is an excellent summary of the Catholic doctrines and practices. Many people who are asking for a volume which fairly and quite completely explains the Catholic faith to a non-Catholic relative or friend will be glad to have this volume in its convenient format and reasonable price (\$1.25). *The New Testament*, archconfraternity edition (95¢); *Maria Chapdelaine* by Louis Hemon from the very beginning of its publication (written in 1913) has been hailed as an unmistakable work of art (65¢). *The Path to Rome* by Hilaire Belloc is an absorbing account of a most unusual pilgrimage to Rome made on foot. With him we see the country side and study the customs of the

people. It is a pleasure to do it with an intelligent and jovial travel companion (85¢). *Sorrow Built a Bridge* by Katherine Burton is the life of Mother Alphonse, the daughter of Nathaniel Hawthorne. This is among the genuine dramatic chronicles of our times (75¢). *On the Truth of the Catholic Faith* by St. Thomas Aquinas, published in two parts. This set is book three on Providence from the Summa Contra Gentiles (85¢ each). *Saint Among the Hurons*, Francis X. Talbot S.J., is the life of Jean de Brebeuf. This book combines the best in adventure with the best in spirituality (95¢). ●

**The Case for the Right-to-Work Laws**, E. Keller, C.S.C., Hermitage Foundation, \$1.50.

The phrase "right-to-work" laws is misleading. In reality it boils down not so much to the right to work or not to work as the right to choose whether a person will join a union or not join a union. It seems to be a question between compulsory unionism and voluntary unionism. In this book Fr. Keller of Notre Dame presents a defense of voluntary unionism. His conclusion is this: "No one has proved that compulsory unionism is the only reasonable and normal means of security for labor unions today. The protective labor laws of both the Federal and state governments can, should and do give adequate and reasonable security to unions today in the United States. It should be emphasized that the right not to join is a necessary corollary of the right to join, for without a right not to join there can be no such thing as a right to join. Freedom rests on choice, and where choice is denied freedom is destroyed as well." Fr. Keller is practically a "loner" in his stand. The preponderance of Catholic thinking is against the "right-to-work" laws on the score that they are unnecessary and harmful restriction on union-management freedom. These laws, they say, are designed to weaken unions, obstruct collective bargaining and embitter industrial relations. Fr. Keller, however, does not see it that way and expresses his convictions. Whether we agree or disagree with him he deserves a fair hearing. ●

**Lifts**, Right Rev. Schieder, N.C.W.C., 15¢.

A unique pamphlet. It contains prayers, meditations and devotions designed to give youth a spiritual uplift. The small compact form fits the purse or pocket and is intended to be a constant companion for modern young people. ●

# ITEMS of INTEREST

## Ignatian Centenary

This year marks the fourth centenary of the death of St. Ignatius Loyola, founder of the Society of Jesus. In a new book entitled *The Pilgrim Years*, Fr. James Broderick S.J. looks at the life of St. Ignatius, not as head of the Order, but prior to the founding of the Society. It recalls Ignatius' contact with what the London *Tablet* captioned "the tough Franciscans."

It was when Ignatius went, in 1523, to the Holy Land, from Venice, calling at Cyprus, and wrote of it all in which he called himself "the Pilgrim." He went without money or provisions, and where he saw wickedness, as among the crew, he took it on himself to rebuke it; and yet somehow, among mercenary captains and surly seamen, he made his way unharmed. But he was not allowed to stay, as he had hoped to do, in the Holy Land for the rest of his life.

It was in the first years of the rule of the Ottoman Turk, which was to last for four centuries, and the number of pilgrims had greatly diminished. But the Franciscans were still at their posts, guarding the Holy Places, and it was they who told St. Ignatius very firmly that he could not be allowed to stay. There were no funds to feed him with, and they told him that he would probably fall sick, and that if he was enslaved, as was very likely, they would have to ransom him. It is one of the recurring pictures in the life of the Church, religious Superiors skillfully and kindly evading what could become an economic charge. Only when they had convinced St. Ignatius that they had, and would use, the power of excommunication if he disobeyed them, did he abandon his dream with a heavy heart, and seek to "hitch-hike" back to Venice, being refused on proud big ships which foundered but finding a passage on a little one which made the course. So then the next step was to acquire an education, embarking, by way of elemental learning, on the courses that led him to Paris and the creation of the Society. ●

Father Irenaeus Herscher O.F.M., is the subject of an article in the August issue of "The Reign of the Sacred Heart." Librarian at St. Bonaventure University, Fr. Irenaeus is also active in the Franciscan Educational Conference, having been its treasurer for many years. He is also the Order's best publicist today; many of the items coming from NCWC news service are sent in by Fr. Irenaeus. This may give one the picture of a bustling, worldly-wise man who knows all the "angles." But Fr. Irenaeus, celebrating his silver jubilee in the priesthood, is a humble, unobtrusive man who, as Thomas Merton described him in *Seven Story Mountain*, "always seemed to be surprised and glad to see everybody."

During the years he has practically singlehandedly built the Friesdam Memorial Library on the campus of St. Bonaventure University, and made of it not only a library with some 130,000 volumes, but a real show place of art and literature.

Hundreds of thousands of "A Bride's Prayer" and "A Bridegroom's Prayer" have been distributed by Fr. Irenaeus—to anyone who writes in for them. These simple prayers have been the means of bringing holiness into the happiness of early married life and cementing the bonds of matrimony with the firm mortar of prayer and grace.

He was instrumental in getting the U. S. Postal Department to issue the Gutenberg commemorative stamp in 1952 on the 500th anniversary of the publication of the bible with the first movable type. In ceremonies honoring Johann Gutenberg and the Gutenberg Bible at the Library of Congress, the nation's leading biblical scholars looked on while Dr. Luther Evans, the librarian of Congress, and Postmaster Jesse Donaldson spoke and then posed for pictures with Father Irenaeus. For the wonderful work Fr. Irenaeus has done in promoting Franciscanism at every level the FORUM wishes him, on this his jubilee year, ad multos annos! ●

Catholic University of Milan, the only Catholic University of Italy, now has a new department of the psychology of work. This is the first school in Italy of this nature and the courses are taught by Fr. Gemelli himself.

Fr. Augustino Gemelli began the Catholic University of the Sacred Heart with some Third Order members in 1921 after he himself had become a Franciscan, plodding first through socialism and achieving a medical degree before entering the Franciscan novitiate. The university now has about 9,000 students. The Catholic University of the Sacred Heart has this year graduated 2,000 professors in the Gymnasia (High Schools) of Italy, 73 university lectors and 54 university professors.

## HOPE

Without the supernatural virtue of hope, the prescription of the rule: "In all things let the members of the Third Order avoid extremes of costs and style, observing the golden mean suited to each one's station in life," would be empty. The world bases its hopes for happiness in the possession of material goods and showing off this wealth in the use of fine clothes. The tertiary however, is to use the ordinary things, each in accord with his station in life, and not desire rich clothes, so that, as St. Francis states in the old rule of the First Order, "they may possess a garment in the kingdom of Heaven."

Again the virtue of hope is necessary to fulfill the precept of contributing to the common fund. At times this contribution may seem hard. But supernatural hope will help the tertiary to take Christ at his word when he said, "Seek first the kingdom of God and his justice and all these other things will be added unto you." And the ever-readiness to part with this world's goods is shown in the fulfillment of the rule which says, "Let those who are entitled to make a last will and testament do so in good time." According to the old rule, this had to be done within three months after entering the

order. A generous compliance with these precepts shows detachment from material goods, which is so necessary for a complete trust in God and true longing for Heaven.

Hope is the foundation for all prayer. True, we do not make an explicit act of hope every time we pray. But still through our prayers we do hope for the reward that Christ promised to those who say their prayers devoutly. And the man without hope does not pray. That is why St. Francis prescribes the daily office and other devout exercises for his tertiaries. Each prayer is an exercise in the virtue of hope. In his Letter to All the Faithful, St. Francis writes: "We ought indeed to confess all our sins to a priest and receive from him the Body and Blood of Our Lord Jesus Christ. He who does not eat his Flesh and drink his Blood cannot enter into the kingdom of God."

Forgiveness of sins is the first means necessary for salvation. For what grounds would we have to hope for salvation if we had not the surety that our sins are forgiven? This surety we can obtain only in confession. And would we ever go to confession if we did not hope for forgiveness? And for Holy Communion . . . Christ had said, "Unless you eat the flesh of the Son of Man and drink his Blood you shall not have life in you. He who eats my Flesh and drinks my Blood has *life* everlasting and I will raise him up on the last day" (Jn. 6, 54). In his Letter to the Faithful, Francis also lays down the reception of Holy Communion as a condition for attaining eternal glory: "And let us know for certain that no one can be saved except by the Blood of Our Lord Jesus Christ." Holy Eucharist then is both the pledge and the means to the reward. It is not at all surprising then to find in the rule: "They (the tertiaries) shall approach



the sacraments of Penance and Holy Eucharist at least once a month." Francis is merely prescribing a means to salvation which is absolutely sure.

### Hope Eternal

Thus we find that the entire rule is based on supernatural hope. For without this calm, confident trust of a reward from God no one would be faithful to all its observances. Who would sacrifice time (and perhaps sleep) to attend Mass often and the monthly meetings regularly if he did not hope to profit thereby? Who would daily examine his conscience if he did not expect to receive the helps he needs to overcome his faults? Who would "put up with" the penance of daily wearing his cord and scapular if he did not see in this a means to following Christ, not only to Calvary but also to the glorious triumph of an eternal Easter? Yes, the hope of a reward is the motive behind observing the rule. And this motive is given the novice immediately after he has made his profession. As soon as the novice has promised to observe the rule for life the priest adds: And I, on the part of Almighty God, if you observe all these things, promise you life everlasting. And let us never forget that in promising this reward the Church is infallible. Holy Mother Church has approved the Third Order rule as a means to holiness and salvation. And she cannot err in promising eternal happiness to those who follow the rule.

"O dearly beloved brethren, and eternally blessed children, hear me, hear the voice of your Father. Great things have we promised; still greater are promised to us. Let us keep the former, let us strive for the latter. Pleasure is short; punishment, eternal. Suffering is small; glory without measure. Many are called, few are chosen; to all shall retribution be made." With

these words St. Francis bade farewell to his brothers . . . a final plea to look up to the reward ahead as an incentive to be faithful to the rule they had promised. We do well to keep these words in mind always. Our lives would be much more joyous and happy. We would not be crushed or saddened with suffering, because we would see that these sufferings lead us so readily to the one longing desire of our hearts . . . God. ●

### RESTORATION

that of your Order, because I have placed them for a light to the world." These are the words that Christ said to Francis Bernardone as he stood in prayer in the Church of St. Mary of the Angels. The world *has* lost faith with its Creator, and it remains for us to light the way in restoring it. We are all poor, weak men, to be sure, but Francis was a poor, weak man too at the beginning of his career. We shall meet discouragement and sorrow on our way, but Francis met them as well. We shall feel at the end that we have accomplished little in our lifetimes, but Francis was content to do the best that he could. If we follow his example of gratitude and love, we shall be, like him, the "smiling saints" who win the hearts of the world though we know it not.

Let us then go forth in God's name, His smiling army, "our hearts ever set on Heaven, and our faces turned toward it, endeavoring to draw all men upwards." I leave you with the benediction that our Father Francis left with Friar Bernard, his first-born son in the Order, "May you be blessed by Our Lord Jesus Christ with blessings everlasting, walking and standing, watching and sleeping, living and dying." ●

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### CALENDAR OF PLENARY INDULGENCES NOVEMBER

1. All Saints, G.A.
3. All Souls of the Order, Conv. (Cap. Oct. 5, Fran. Dec. 1, T.O.R. Dec. 2)
13. St. Didacus C. 1 Or.
14. St. Josaphat B.M.
16. St. Agnes of Assisi V. 2 Or.
19. St. Elizabeth of Hungary, Wd. 3 Or. Patron—G.A. and P.I.
21. Presentation of B.V. Mary. F.A.
25. St. Catharine V.M.—G.A.
26. St. Leonard of Port Maurice C. 1 Or.
27. Bl. Delphine V. 3 Or.—Conv. (Fran. Sept. 26, Cap. and T.O.R. Dec. 9)

## OBITUARY

Bro. Damascus Zakrzewski, O.F.M. (1).  
Sr. Seraphica Roders (Wheaton, Ill.),  
Sr. Basilissa Rose (Joliet), Sr. Eustachia Seubert (81 Milwaukee), Sr. Anacleta Brandal (Rochester), Sr. Witburgis Hallway (81 Milwaukee), Sr. Ruth Braunger (81 Milwaukee), Sr. Thomas Joyce, Sr. M. Clementia (Joliet), Sr. Mary Alacoque (Cincinnati), Sr. M. Leepoldina (Joliet).

**Chicago:** Cath. Baker, Frances Rademacher, Marg. Dowd, Winifred Noonan, Mae Griffin—**Cincinnati:** Therese Corcoran, Eliz. Niermeyer—**Cleveland:** Anna Corbett, Kath. Fritha, Anna Margalski, Concetta Rapisarda, Magdalena Jonke, Lillian Moser, Stuart Brown—**Detroit:** Gertrude Smith (Duns Scotus), Mary Neumann, Eliz. Galorneau, Barbara Rinke — **Louisville:** Mary Schneider, Eliz. McGiveney—**Okla-homa City:** Dr. Mary E. Morris—**St. Louis:** Cath. Finn, Teresa Diggins, Hubert Iffrig — **St. Bernard, Ohio:** Alice Allgeyer.

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28. St. James of the March C. 1 Or.
29. All Saint of the Order. Also P.I. for Renewal of profession.—One day of the Novena of the Immaculate Conception P.I.



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